THE AUTHORITY OF THE True Miniſtry,

In Baptizing with the *SPIRIT*; and the *IDOLATRY* of ſuch Men, as are doting about *Shadows* and *Carnal Ordinances*, and their Ignorance of the Spirits Baptiſm (*of which, Water Baptiſm was but a figure*) diſcovered.

And herein is ſhewed, *That Water Baptiſm* is neither of neceſſity to Salvation, nor yet is it now Practiced either by Authority from Heaven, or by any New-Teſtament-Law that is in force upon Believers; ſeeing the *Subſtance*, and the *End* of things aboliſhed is *come* and *enjoyed*, wherein the *Types, Shadows and Figures*, are ended.

Being *a ſhort Return* to a Book Entituled, *A Reply to a Scandalous Paper*, ſubſcribed by one *Samuel Bradley*, a Baptiſt Teacher, as concerning a diſpute that was between ſome of the people called *QUAKERS*, and ſome *BAPTISTS* in *South-warke*.

Act. 11. 15, 16. *And as I began to ſpeak, the Holy Ghoſt fell on them, as on us at the beginning, then remembred I the Word of the Lord, how that he ſaid, John* indeed Baptiſed with *Water*, but *Ye* ſhall be Baptiſed with the *Holy Ghoſt*.

1 Pet. 3. 21. *The like Figure whereunto, even Baptiſm doth* alſo now ſave us; *not the putting away of the* filth of the fleſh, *but the Anſwer* of a good Conſcience *towards God*, by the Reſurrection of *Jeſus Chriſt*, Epheſ. 4. 5. There is *one Lord, one Faith, one Baptiſm*.

LONDON, Printed for *Robert Wilſon*, at the Sign of the *Black-Spread-Eagle* and *Windmil* in *Moorfields Ground*, 1660.

AUTHORITY

OF THE

True Ministry,

In Baptizing with the SPIRIT, and

[illegible]

[illegible] the Spirit Baptism [illegible]

[illegible] discovered.

And herein is showed, [illegible]

[illegible] of necessity to Salvation, [illegible]

[illegible] Sabbatarie, and the [illegible]

wherein the Types [illegible]

[illegible] Scandalous [illegible]

[illegible] a Pap[illegible] Tetener [illegible]

beeved some of the people called QUAKERS, and some

BAPTISTS in Scotland.

[illegible]

[illegible] Lord, [illegible] indeed Baptized with [illegible]

[illegible] be Baptized with the [illegible]

[illegible]

The AUTHORITY *of the* True MINISTRY, *In Baptising with the* Spirit, *and the* IDOLATYR *of such men, as are doting about* Shadows, *and* Carnal Ordinances, *&c.*

SUrely the said *Samuel Bradley* hath had time sufficient to have studied and brought forth far more sound matter than he hath done in his pretended REPLY, it being above one year and a half since the paper touching our dispute went forth; when as his pretended REPLY to it came but lately abroad as to our hands, and exceeding darkly, as a false cover to his folly and Confusion, which so long since was discovered, and reproved by the Spirit of Truth in us; and in this his pretended Reply, hath he often Reproached and belyed us, called *QUAKERS*; even in a time, in which the foggy mist is risen out of the pit, to darken the Air, and the *Sun* also if it were possible, and the multitude of slanders and lyes is gone forth against us, and among them is this *S. B.* and his work found, which shall return back to perdition; who hath sought to guild and smooth over his former cause, as if he thought we had either forgotten his former folly that he vented at the dispute, or else, that he did not intend that his work should come forth to the Light to be tryed, he sending it so hidenly in manuscript among his hearers: Therefore note his matter as followeth, and seriously read the *Answer*.

Samuel Bradley the Baptist, to the Reader, sayes these words, *viz. I must needs write my self less than the least of all Saints, and altogether* unworthy *to engage in any work for* Jehovah; *much more altogether* unworthy *to engage in a work so weighty, and of such publique concernment as this is.*

Answ. Then its evident, that this *S. B.* is not in Gods work, but in his own work, he being *altogether unworthy to engage in any work for JEHOVAH*: so note that what he hath done, both in his opposing the people called *QUAKERS*, and in his writing against them, was not any work of *JEHOVAH*, but of his own; done in darkness, and the enmity of the wicked one, against *JEHOVAH*, and his work. And what profit can you that are the hearers of the said *Samuel Bradley* reap from him, since he is altogether unworthy to engage in any work for *JEHOVAH*? as also the sequel hereof will further discover; and this *S. B.* professeth himself *to be a poor labourer in the Vineyard of Christ, and in the service of the Lord*; and thus hath he played the hypocrite, and confounded himself; for how can he be either a Labourer in the Vineyard of Christ, or a Servant of the Lord, *when he is altogether unworthy to engage in any work for JEHOVAH?* So its plainly manifest, that he is one of them that runs, &

the Lord hath not sent him; and one of the false prophets, that steal the words from their neighbours, and say, *Thus saith the Lord, when God hath not spoken to them:* But all the true Ministers and Labourers in Christ Vineyard were in *JEHOVAHS* work, which *S. B.* is altogether unworthy to engage in; and therefore he had better been silent, and have done nothing than have uttered so many words without knowledg as he hath done; if he had been silent, his folly had not so much appeared as it now doth.

S. B. saith, *I shall count it a mercy, that God hath given me such a fit opportunity to contend for the faith that was once delivered by Christ.*

Ans. In this hast thou *S. B.* spoken falsly; for to contend for the faith which was once delivered unto the Saints, *is a work for JEHOVAH*, but thou art altogether unworthy to engage in any work for him, as thou hast Confessed.

S. B. *Those people who are known by the name of QUAKERS, undertook to prove two things, 1st. That the Disciples of our Lord Jesus Christ were Commanded to Baptise with the Spirit. 2d. They undertook to prove that New Testament-Ordinances were abolished.*

Answ. As for the former of these assertions upon the *QUAKERS, (so called)* we did say something in order to it, *(& proved it also)* viz. *That the Disciples of Christ were in his work, and had power given them to Baptise people into the Name of the Father, Son, & Holy Ghost*, which was with the Spirit, as hereafter is further discovered: And as for the latter of them, it's exceeding false; for we never affirmed *that New Testament-Ordinances were abolished*, nor undertook to prove it; but we opposed the Baptists affirming water Baptism, to be in force as a New Testament-Ordinance, from *Mat.* 28. 19. when there is no water mentioned, but Baptising them into the Name of the Father, Son, and Holy Ghost, (as it is in the *Greek* εἰς τὸ ὄνομα *into the name*) which Name, Baptising or plunging people in outward water, doth not Baptise men into; for the outward baptism was but a figure of the inward baptism, *(and so had relation to the Law, and that state under it, which had the Figures and Shadows)* and is not by these Baptists proved a New Testament-Ordinance, as in force by any New Testament Law; for New Testament-Ordinances, as Preaching, Praying, Baptising into the Name and Body of Christ, and other Ordinances which the Spirit of Christ leads to, we own, and are in the Life and Practise of them, as Christ hath called us.

S. B. *Water Baptism is an Ordinance of Christ still in force, and to continue till the second coming, and Glorious Appearing of our Lord Jesus.*

Answ. Then in his pleading for Water Baptism, to continue till the end of the World *(according to his account)* he hath denyed that the Saints are yet come to the second coming of Christ to Salvation: wherein he hath discovered his ignorance, of Christs appearance and Salvation, and so would keep the Saints under shadows, and from the Substance all their life time: When as the coming of Christ in the flesh, (*wherein he was offered to bear the Sins of many*, Heb. 9. 28.) was one coming; and his appearance in Spirit, to save his people from sin,

is

is another coming, which they that truly looked for did receive; and they that yet have that his coming to look for, and waite for it, he shall so appear to their Salvation.

Sam. Bradley saith of the *QUAKERS*, *The first thing they mention, as the Captain General of their manifold untruths, that* Sam. Bradly *a Baptist Teacher affirmed, That the Baptism of the Spirit was Metaphorically spoken of in that place,* 1 Cor. 12. 13. *and that the baptism of water was intended.* To which I say, herein hath he wronged our words, and falsified our sayings; for we said, that *S. B.* affirmed, touching 1 Cor. 12. 13. *That the baptism of the Spirit (there spoken of) was metaphorical, but the baptism of water was intended.* And *S. B.* then Replies thus, viz. *I did not, nor do not affirm, that the Baptism of the Spirit was metaphorically spoken of in* 1 Cor. 12. 13. *And that the baptism of water was there intended. Therefore, I would advise these men for to learn to speak the Truth.*

Answ. We have affirmed no untruth against thee *S. B.* for what we said of thee in that particular mentioned, was, that thou saidst that the Baptism of the Spirit was metaphorical, but the baptism of water was intended: and this is notoriously known by many that thou affirmedst it upon our urging that 1 *Cor.* 12. 13. and one of thy brethren sought to vindicate thee in it, when thou wast baffled about it, as counting that the Apostle spoke metaphorically in that 1 *Cor.* 12. about the body and the members, (*which was nothing to the purpose*) also, it was several times upon thy assertion asked thee, What the Baptism of the Spirit was a Metaphor or a Figure of, if it was Metaphorical as thou saidst? about which thy mouth was plainly stopt, & it was so often in the Meeting cast upon thee; that thou discovers an exceeding impudent lying spirit in thee, now to deny it, and to say, *that what we said of thee about it is altogether untrue*, as thou sayest: About which I could produce several witnesses, who know that thou hast spoken absolute falshood in this thing; and let the Reader mark thy silly shuffling in this thing, thou sayest, *Thou didst not, neither dost affirm, that the baptism of the Spirit was metaphorically spoken of in that place,* 1 Cor. 12. 13. which implyes then, that thou hast counted it metaphorical in some other place, though not in that place; but where ever any true Minister counted the Spirits baptism metaphorical, and water baptism intended, that thou hast not shewn: so its evident, that in thy blindness thou hast set water baptism, above the baptism of the Spirit; and so hast made an Idol of it, as also doth appear, where thou sayest thus, *viz.*

S. B. *I did say the Apostle in* Ephes. 4. *Spake of one Lord, one Faith, and one Baptism; which these men brought in opposition to water baptism; to it I made this Answer,* thou sayest, *This is not exclusive; for there be Lords many, as you may see* 1 Cor. 8. 5. *And yet but one Lord Jesus, and we read of divers Baptismes, as of affliction,* Luk. 12. 50. *2dly, The Baptism of the Spirit, which is spoken of in* Acts 2. *3dly, The Baptism of water, as in* Acts 8. *and* 10. *and yet there is but one properly so called, to wit that of water.* Also thou sayst, *we instance three Baptismes in Scripture, and prove one properly so called.*

Ans.

Anſ. If there be ſo many Baptiſmes, and yet but one propely called baptiſm, which is the Baptiſm of water; then from this it follows that the baptiſm of the Spirit, or the baptiſm by which the Saints were ſaved, was not properly called Baptiſm; and this would charge the Apoſtles with ſpeaking improperly, or falſly, when they ſpoke of the Baptiſm by which they were ſaved, or of their being all baptiſed by one Spirit into one Body: And thus this ſaid Baptiſt's falſhood and folly appears, who here alſo counteth the one Baptiſm ſpoken of in *Eph.* 4. the Baptiſm of water; and ſo hath ſhut out the baptiſm of the Spirit, as not properly called Baptiſm, and Idollatrouſly hath ſet water baptiſm above it; when as the baptiſm of the Spirit was that which water baptiſm did but ſhadow or figure forth; for by one Spirit were the Saints baptiſed into the body of Chriſt, which the baptiſm of outward water doth not baptize any into; for ſuch as uphold water baptiſm now are in the ſtrife, and much in deviſion, when as they who are baptiſed into the body of Chriſt are in unity. Though thus far we ſay of water baptiſm, that in its time it was a Command from heaven to *John*, which was in the time of the Law, and the leaſt in the Kingdome was greater than *John*, who decreaſed; and in the time of that baptiſmes decreaſing, it was uſed by ſome of the Apoſtles in their freedome, for the ſake of ſome that were weak or young in the truth, and not wholly redeemed out of the ſtate that ſuch carnall or weak ordinances related to, which were upheld in the time of the Churches infancy: But when the carnall minds of ſome ran into theſe outward things, and ſomething got up in the minds of the *Corinthians* to lead them too much to ſtick in them, the Apoſtle *Paul* tells them, That Chriſt ſent him not to baptiſe, but to preach the Goſpel, 1 *Cor.* 1. 17. and yet *Pauls* Commiſſion was as large as any of the Apoſtles was, for he was not behinde the very chief Apoſtles, and ſhunned not to declare all the counſell of God *Act.* 20. 27. And whereas *S. Bradley* inſtanceth as his paralel, *"That there be Lords many, and yet but one Lord Jeſus*, for the divers Baptiſmes he ſpeaks of, as *of affliction, the baptiſm of the Spirit, the baptiſm of water, and yet but one properly ſo called, to wit that of water.* To this I ſay, herein hath he diſcovered his groſs darkneſſe, and falſe compariſon which will not hold paralel; for it's as if he had ſaid there be Lords many, and Gods many, yet to us but one true God; and ſo there are many baptiſmes, as the baptiſm of affliction, the baptiſm of the Spirit, and the baptiſm of water; yet to us there is but one true baptiſm, to wit the baptiſm of water; and the other, as that of affliction, and the baptiſm of the Spirit are falſe baptiſmes, and not properly ſo called: For the many Gods and many Lords (*or that are called Gods*) are in the world, where the falſe Gods are. And thus *S. B's.* folly and Idolatrous Spirit is ſeen in his ſo confuſedly ſetting up water baptiſm above the baptiſm of the Spirit, and ſo he is not at all fit for *Jehovah's* work indeed.

S. B. Saith. *The ordinance of water baptiſm, was Commanded to be performed in ſo ſollemne a manner, as no ordinance in all the new Teſtament; In the name*

Name of the Father, Son and holy Ghost; which notes the great honour Christ puts upon this ordinance.

Answ. I tell you this Baptist doth make an Idoll of water baptism, when he hath said all he can; for he hath here set it above all the ordinances of the New Testament, but he hath apparently in this preached false doctrine, for preaching the Gospel, was an ordinance of the New Testament, and it was done in the Name of the *Father, Son* and *holy Ghost*, as well as baptising; seeing the Disciples were commanded to teach (*or disciple*) all Nations *baptising* them into the *Name* of the *Father, Son* and *holy Ghost*: so that Teaching was commanded to be done in as solemn a manner as Baptizing, for both Teaching and Baptizing into the Name of the Father, &c. were performed by the power of God, which the Disciples of Christ were indued with, and which wrought by them, who were made instruments in that work of baptizing into the Name of God and Christ, &c. And whereas I charged *S. B.* and his brethren with being ignorant of the baptism of the Spirit, he to prove that he is not ignorant of that baptism, answers thus, *viz.*

S. B. *I do demand what they mean by the baptism of the Spirit, &c. If by the baptism of the Spirit, they mean the Spirit that doth bear witnesse that we are the Sons of God, we do experience it, and are not ignorant of it.*

Ans. What is this man but ignorant of the baptism of the Spirit, when you may see here he cannot distinguish between the Spirit and the baptism of it? for if by the baptism of the Spirit, we mean the Spirit that doth bear witness, they do experience it, he saith. Did you ever hear such a doctrine before, that the baptism of the Spirit is the Spirit? as if he had said, the work that is wrought is the worker of it: and thus whilst they are doting about outward shadowes and signes, they are confounded and blinded, that they see not the substance, nor understand the work of the Spirit, which baptizeth into Christ, and into his Name, which is his Word, by which salvation comes; which is a working of men into the power and life, to which they are discipled, and led in the preaching of the Gospell.

S. B. — *The gift of tongues is called in Scripture the baptism of the Spirit*, see Act. 1. 5. again he saith, *we do not deny, but acknowledge that we are baptized by one Spirit into one body.*

Ans. In this he hath rested the scripture, and spoken falsly; for the gift of tongues is not called the baptism of the Spirit, but the gift of it; now the baptism of the Spirit was a work of it, by which the Saints were all baptised into one body, many of whom had not the gift of tongues, for it was onely a proper gift to some: and as for the baptists saying *they are all baptized by one Spirit into one body*, and yet hath called the gift of tongues the baptism of the Spirit, which he hath acknowledged they are ignorant of: herein he would make two baptismes of the Spirit, when as the Apostle said, there is one Faith, and one Baptisme *Eph.* 4. 5. and thus he sheweth his ignorance of the baptism of the Spirit, and so is not worthy to engage in any work for *JEHOVAH*, as he hath confessed.

S. B.

S. B. --- *We need not require an immediate Call or Authority from heaven to preach and baptize, in as much as we have a sufficient call or warrant granted us by Christ himselfe on earth, which doth plainly appeare in the Commission it self, the Disciples being Commissioned, &c.*

Answ. What falshood and confusion is here? For both the *Papists* and the *hireling Priests*, and others (*whom the* Baptists *themselves have declared against*) do pretend as much for their call to preach and baptize as this baptist hath done, who hath pretended the Commission which the Disciples of Christ had, to be his warrant or call to preach, and baptize; when as he never had any immediate Call or Authority from heaven to either (*and so he never had any Call or Authority from God, either to preach or baptize*; Which is like, as if that the false Prophets had laid the Commission which the true Prophets had to preach, did Authorize and warrant them to preach also. What deceiver cannot get such a deceitfull cloak as this? so it's evident that this *S. Bradley* is one of these deceivers who runs, and the Lord never sent him, and speaks when the Lord hath not spoken to him, and that commission, *Mat.* 28. which the Disciples of Christ received from him, was given by Authority from heaven (*upon which this S. B. doth so much build and falsly argue*) and it doth not warrant them to baptize with water neither, for it was to baptize *into the Name of the Father, Son and Holy Ghost*, which Name many do professe in words, who are yet out of it as this Baptist is.

And whereas I said to these Baptists, that they practise baptism by imitation and carnall tradition, without a command from Christs mouth for it: To this S. B. Replies in these words, viz.

S. B. *Let these men put a stop unto their lying tongues, for fear vengeance suffer them not to live, &c.) I demand then the meaning of these precious words that drop out of the sweet lips of our Lord Jesus in the Commission that he gave unto his Disciples, Go teach all Nations, baptizing them, &c.*

Answ. Oh! how Ignorant and full of grosse darkness it self art thou *S. Bradley*? Surely thou mayest read these words to the Disciples (in the Scripture) *Go* teach all Nations, baptizing them, and yet never hast any command from Christs mouth for to baptize with water, as the Jewes read the Scriptures without, who had neither heard the voice of God at any time nor seen his shape and such art thou, who hast neither any immediate Call or Authority from Heaven to preach, and therefore hast neither Call nor Authority from God, either to Preach or Baptize, (and yet thou wouldest be counted a Minister of Christ) so its time for thee to stop thy mouth, for thou art one of them who are presumptuous, who take upon them to speak in the name of the Lord, whom he hath not sent, nor commanded; and such God will cut off, *Deut.* 18. 20.

S. B. --- *I do affirm that the Baptism spoken of in the Commission in the* 28. *of* Matthew *and the* 16. *of* Mark, *is the Baptizm of Water*, and for proof S. B. Argues thus, --- *It is not the Baptizm of the Spirit, because this Baptism is Commanded, but the Baptizm of the Spirit was never Commanded, nor was it any mans sin, not so to be baptized, therefore it cannot be meant*

the

the Baptizm of the Spirit, and to this S. B. adds this Lye *That we did not answer at all to this Argument,*

Anſ. This Argument is both Falſe and Grounded upon a falſhood, and in it he hath confuted himſelfe, for mark, that he hath owned, *That they lay no ſtreſs for Salvation upon water Baptizm, neither is it of neceſſity unto Salvation*, But that Baptiſm which Chriſt Commanded in *Mat.*28. and *Mark* 16. is of neceſſity unto Salvation; for by it they were to Baptize men into the Name of the Father, Son and holy Ghoſt: Now without being Baptized into this Name a man cannot be ſaved, for by no other Name under heaven comes Salvation, but by the Name of Jeſus; who is a *Saviour* of the people from their ſins, *Mat.*1.21. *Act.*4.12. and Chriſt ſaid, he that believeth and is baptized ſhall be ſaved, *Mark.* 16. 16. So that there is ſtreſs or neceſſity upon this Baptiſm which Chriſt commanded for *Salvation*; but ſo is there not upon water baptiſm as theſe Baptiſts confeſſe; and therefore it was not water baptiſm but the ſpirituall baptiſm, which was an effect of the Goſpell which is the power of God, which the Diſciples preached; for thereby they turned people from Darkneſſe to Light, and from the Power of *Sathan* unto God, which is known in the Baptiſm of the *Spirit*: And the Baptiſm by which the Saints were ſaved, was not the putting away of the filth of the fleſh, but the anſwer of a good Conſcience, 1 *Pet.* 3. 21. And whereas he ſaith *That it was not any mans ſin not to be baptized with the Spirit*, in this he hath ſpoken falſly; for when men reſiſt the *Spirit* of God, and refuſe to be led or baptized by it, when it is tendred to them; then it is their ſin, as it was the Lawyers ſin to fruſtrate the Councell of God within themſelves, not being baptized of *John* when his Baptiſm was (in its time) a Command from heaven, much more is it a ſin in men now to to reſiſt the ſpirit of God, and thereby to reject it's baptiſm.

S. B. *If any ſhould be ſo weak to ſay this baptiſm here (viz. in Mat. 28.) is meant the baptiſm of the Spirit; I demand once more of them to ſhew me when and where the Diſciples did obey this Command.*

Anſw. They did obey it, when they Diſcipled and Baptiſed men into the Name of the Father, Son, and Holy Ghoſt; when they Miniſtred the Spirit, and turned men from darkneſs to light; and a Teſtimony of this was manifeſt, when the Holy Ghoſt fell on them that heard the Diſciples Preach; who were Inſtruments with whom God wrought, when they had received power from on high, and they were ſent into the world, as Chriſt was ſent into the world, *Joh.* 17. 18. who baptiſed with Fire and with the Holy Ghoſt; and in the ſame Power and Spirit they went forth, Preaching and Baptiſing people into the Word of God, which is the Name of Chriſt, *Rev.* 19. 13. And moreover *Peter* ſaid, as I began to ſpeak the Holy Ghoſt fell on them, as on us at the beginning, then Remembered I the Word of the Lord, how that he ſaid, *John indeed baptiſed with water, but ye ſhall be baptiſed with the Holy Ghoſt*, Acts 11. 16. which doth plainly evidence, That that Power or Holy Ghoſt, accompanied the Diſciples Miniſtry, that did ſo baptiſe men (*which was the end of* Johns *Baptiſm*)

in which work, the True Ministers were Instruments, not of themselves, but by Christ the power of God in them; so that their Gospel went forth in Spirit and in Power.

S. B. *We can prove that some were baptized with water after they had received the Holy Ghost*, Acts 10. 46. *And if these poor Creatures were not hardned in their Apostacy, how might such a plain example or instance as this ingage them unto obedience.*

Answ. How poorly do these Baptists Argue for Water Baptism to Continue? who having denyed any immediate Call or Authority from Heaven, either to Preach or Baptise, as this Baptist hath done, now would make an Example a Law, to engage us to be baptised (*when as there are many Examples that are no Lawes*) so that you may see these Baptists do not baptise by any Authority from Heaven, and so serve not in the newness of the Spirit, but meerly Act by Tradition, and their Carnal Imitations without; and then why do they not as well Circumcise, keep the Passover, Purify in the Temple, all abstein from Blood and things strangled, and command men to keep the Law, and shave their Heads, &c? For there are as plain examples for the observing and doing these things from some of the Apostles Command and example, (*after that baptising with water was spoken of* Acts 10. 46.) see, *Acts* 15. 2, 6, 7, 20, & 16. 3. & 18. 18. & 21. 24, 25, & 24. 18. and the Apostles example of observing these things for a time, hinders them not from ending in Christ, as *S.B.* falsly intimates that water baptism ends not in Christ, because it was practised after his Assention; in like manner might he as well have pleaded for Circumcision, outward offerings, purifying in the Temple, & the like to continue because they were practised after Christs Assention: But as people (*who had a zeal for these outward Figures*) grew into the Substance and Life wherein they ended, that they were able to bear the denying of them; the Apostles Preached the end of them, and refused to be in bondage to them again.

S. B. *There be two things to be considered.* 1st. *That he must be a Teaching Disciple.* 2d. *No more is required but a Teaching Disciple.*

Answ. Which is all one, as if he had said, the two things required, is 1st. a Teaching Disciple, and 2d. a Teaching Disciple, (*what nonsense is here?*) this is but one thing. And again, if no more be required but a Teaching Disciple, then it is not required that a Disciple should baptise with water: and thus he throws all his other Doctrines for the continuing of water baptism in the dust, and confounds himself.

S. B. *Let these men know that water Baptism is a lively Representation of the Death, Burial, and Resurrection of our Lord Jesus.*

Answ. Where provest thou that *S. B?* this is sure an Imagination of thy own; for how can your plunging people in water be a lively Representation of the Death, Burial, and Resurrection of Christ? sure you are not so long dead in the water when you are plunged in it as Christ was dead as concerning the flesh, who was raised the third day by the Power of the Father; and it is that power that baptised

lifed his people into his death, and raiſeth them up in the likeneſs of his Reſurrection, and not outward water: touching which, that which this *S. B.* hath affirmed, it is as fooliſh as a Baptiſt Teacher's affirming to me, that the Baptiſm of water did baptiſe men into the death of Chriſt. Again, if what thou ſayeſt were granted (*which it is not*) that which you Baptiſts do ſo greatly ſtrive for, in your contending ſo hard for water baptiſm, (*which you make ſuch an Idoll of*) is but to bring people into a Repreſentation of things; which while there minds ſtick in that, they come ſhort of the Power and Life, whereby the one baptiſms into the body is known of, which the outward baptiſmes at the moſt were but ſhaddows or figures, which were to end in the Subſtance.

S. B. *Where did the Diſciples of Chriſt give the Spirit unto any, ſeeing it was the work of Chriſt alone to baptiſe with the Spirit?*

Anſw. In Anſwer to this I alledged, John 14. 12. *He that believeth on me, the works that I do, he ſhall do alſo, and greater works than theſe*, ſaith Chriſt; and *Gal.* 3. 3, 5. to prove that the Diſciples Miniſtred the Spirit, who were Miniſters of the Spirit, to this the Baptiſt Replyes in theſe words, *viz.*

S. B. I humbly conceive that ſome Scriptures are not to be taken litterally as they are laid down, as for inſtance, in the 13. verſe of this Chapter, it is ſaid, That whatſoever ye ask the Father in my Name, that will I do; yet God intends to give us the anſwer of no Prayer, but that prayer that comes up according to his will.

Anſw. If Chriſts Words in John 14. 12, 13. be not to be taken as they are laid down, as this Baptiſt plainly Intimates; then from this it follows, that Chriſt ſpoke not right or true, and therefore this *S. B.* with his own conception (*who is but in his conceivings*) would amend or correct what Chriſt hath ſaid; and yet he hath no Authority from Heaven for it: Who is it that will believe his deceit and abſurdity herein? again, his Inſtancing Chriſts ſaying, *Whatſoever ye ask the Father in my Name, that will I do*, as not to be taken as it is laid down, and for his proof, ſaying, that God intends to give us the Anſwer of no Prayer, *but the Prayer that's according to his will*: This alſo Implyes, that Chriſt ſpoke not truly, as if ſomething the Diſciples might ask in his Name, which was not according to the will of God, and which was not to be anſwered; when as, it was the Diſciples of Chriſt that asked in his Name, and they asking in that Name, they asked in the Word of God, *Rev.* 19. and this could not be contrary to the will of God. Again the Baptiſt (to prove that Chriſts words in *John* 14. 12. are not to be taken as they are laid down) ſaith.

S. B. Chriſt ſpeaks generally, he that believeth on me, the works that I do, he ſhall do, and greater works than theſe; this cannot be underſtood in this ſenſe, that theſe men bring it for becauſe there be ſome works that Chriſt did, as he was the only Son of God, which we cannot do; Chriſt did perfect and compleat the work of Redemption for us by his death, and Sufferings upon the Croſs.

Rep. To this I ſay, what a ſilly ſhift is this, as alſo what falſehood

is in it? for Christ said these words, in *John* 14. 12. *(That he that believeth on him should do the works that he did)* before he suffered on the Cross; and how was the work of Redemption perfected or compleated by that his suffering, for thee *S. B.* and such as thou art, when you are yet in bondage to your sinnes and to the Spirit of delusion, which leads you to pervert the Scriptures, as thou hast done? But hadst thou proved that Christs work of baptising with the Spirit *(or any work tending to lead to it)* was by Christ excepted, as not to be done by them that believed on him, then thou hadst done what thou aimedst at, and desired to do; but that thou couldest not do, seeing thy folly is so greatly manifest already in thy assaying it.

S. B. *If water baptism be an Indifferent thing, it may be done, or it may be left undone.*

Answ. What is it else but an indifferent thing, when there is no stress for Salvation laid upon it, neither is it of necessity to Salvation as these Baptists Confess? And how can water baptism be of absolute necessity to obedience, as this Baptist affirms, when he cannot produce any expreis Law, or Commission in force for it? *for where there is no Law, there is no Transgression*; and *Paul*, who was not behind the very cheif Apostles, whose Commission extended as far as theirs, *He was not sent by Christ to baptise; but to Preach the Gospel.*

S. B. *If the Church of* Ephesus, *was a Church of Christ in Gospel order, than they were baptised with water, and we must be plunged or dipped in outward water, if we do intend to walk according to the Rule of Christ, and the Pattern of his House.*

Answ. So then this Baptist Judgeth all to be out of the Church of Christ, and out of the Gospel Order, and out of the Rule of Christ, who are not plunged or dipped in outward water: and thus he owns none to be of the Church of Christ, or in Gospel Order, but a company of Baptists, and yet they lay no stress for Salvation upon their water baptism, so that men may be saved without it: Now then the People of God that are saved, who are not plunged or dipped in outward water, hath this Baptist judged to be none of the Church of Christ, nor in Gospel Order; as if the Gospel Order consisted in peoples being plunged or dipped in outward water; or as if that were the way to bring them into the Church of Christ, and yet men may be saved without it. Oh! what confusion and darkness hath this Baptist about this uttered? And as for *S. B's.* accusing us, *with casting dust in the Face of Christ* (as he did) *and to be led into a desperate Condition, for to fly in the very face of God, in his Holy appointments.* To this I say, besides the falsehood of these two charges upon us, what absurdity is intimated in them? which is as if our opposing their baptising with water, *(which they have no Authority from Heaven for)* were a flying in the very face of God; as if the face of God were in water baptism, which he counts the Holy Appointment; wherein he shewes that he never saw the Face of God: for as the Lord is departed from water baptism, since it was practised

in

in mens wills without any Authority from God, and it hath been, and is made an Idoll of, neither the Face of God, nor his Power is seen in it, and where the Face of God is seen, there is a further State enjoyed, then that state which the outward Figures Related to; for there the thing that was figured forth is enjoyed, but the Face of God they see not, who are seeking it in Carnal or Shaddowy things, for it is spiritually discerned with a Spiritual eye.

And whereas Sam. Bradley saith, *They dare not Administer the Baptism of water unto any as fit Subjects of such a blessed ordinance as that is, till they can perceive that they have, and enjoy the Spirit of Adoption.*

To this I say, how doth this Assertion agree with some of these Baptists, saying, (at the dispute as this *S. B.* hath also related) *That for people to make a visible confession of their faith, is enough to entitle unto water baptism?* When as many can make such a confession of their faith, who enjoy not the *Spirit* of Adoption, being out of that *Spirit* And thus these Baptists Confound themselves, one while saying that men must have and enjoy the Spirit of Adoption, before they be fit *Subjects* for water baptism; another while saying that a visible confession of faith is enough to entitle unto water baptism. Which is like the Baptists saying, that men must Repent, and be baptized with water, that they may receive the holy Ghost; and for it they instance *Act.* 2.38. and *Act.* 8.16. Another while saying they dare not admit people to water baptism, until they can perceive they have the holy Ghost or Spirit of Adoption; and for that instancing *Act.* 10.47. and thus we see their confusion and uncertainty, which is like the Baptists, one sort of them pleading for water baptism from *John's* baptizing; others of them deny to plead for it from *John's* Baptism, but set their baptism above *John's*, saying, as that they do it by the example of Christ's Disciples baptizing, *Joh.* 3. 22. and 4. 2. And so they call their's Christ's baptism; when as *John's* baptizing with water, and the Disciples baptizing with water, *Joh.* 3. was of one Nature or Kind; and as it was a figure of the inward baptism, so it had Relation to the State that was under the Law, before the Adoption of Sons was attained to, wherein the Redemption from the weak Elements which the world is in, is known: And in the time of *John's* Administring water baptism, Christ had not fulfilled his Testimony upon Earth through suffering, by which he blotted out the Hand-writing of Ordinances, and Nailed it to his Cross, that one new man in him, and the Peace might be made which could not be done by *John's* Baptism, nor such Types, Figures, and Shadowes; for they being imposed since the Transgression entred, and being changeable, they do not reach the Seed (which must inherit the Peace and the Promises) but the changeable or earthly part in man which they have Relation to. And did not all Types Figures, and Shadows end in Christ the substance? Again, how should these Baptists perceive who do enjoy the *Spirit* of Adoption, when they have no immediate Call or Authority from heaven to Preach and Baptize according to *S. Bradley's* confession? From which it follows, that these Baptists who have no Authority from Heaven to Teach or Baptize, (and who are altogether unworthy to engage in

any

any work for *Jehovah*, as *S.B.* is) they do set themselves to be Teachers and Baptizers of such as they say have the Spirit of Adoption; as if he had said, they that have not the Spirit or Authority from heaven, must be Teachers and Ministers to them, who have the Spirit or Authority from Heaven: and so in these things all may see their blindness, and what a *Babel* they have Builded in their Confusion.

And now *Samuel Bradley*, to Thee I say, seeing that Thou art altogether unworthy to engage in any work for *Jehovah*; and hast shewed thy ignorance so much, touching the baptism of the Spirit, having counted it Metaphorically, and hast set water baptism so much above it, that thou hast accounted no baptism properly so called, but that of water, and hast not any Call, nor Authority from Heaven to Preach or Baptize: it's high time for thee to be silent, and proceed no longer in thy folly, and intruding into things which thou hast not seen, and cease from slandering us, as thou hast done in many things which I have upon Record; as also much more of thy confusion, falshoods, and absurdities, I have herein omitted to mention.

Here are Samuel Bradley's *Arguments, (which he hath made great account of,) for the continuance of water Baptism; and an Answer to them.*

Argu. 1. *WHatsoever the Apostles were Commanded, that they did practise; but they were commanded to baptize with water, and therefore they did practise it.*

Answ. The Minor proposition of this Argument being grounded upon his supposed assertion, that it was water baptism that Christ commanded, in *Mat.* 28. *Mark* 16. Its already confuted; and however it being Universall, its false; for *Paul* who was one of the chiefe Apostles, was not sent to baptize with water, but to preach the Gospell.

Argu. 2. *That which was commanded by Jesus Christ, the great Prophet of the New Testament, and never repealed by him, is still in force, and to continue; but water baptism never repealed by him, is still in force, and to continue; but water baptism the Lords Supper, with the rest of the institutions of Christ, were commanded by Christ, and never repealed by him; therefore they are still in force, and to continue.*

Ans. I deny the minor proposition again, so far as it relates to water baptism, for where provest thou by Scripture that water baptism was commanded by Christ, and never repealed by him; certainly if it had been so commanded, and never repealed by Christ, but still in force, it would have been in force by the same command upon the Apostle *Paul*; but he saith the contrary 1 *Cor.* 1.

Argu. 3. *As long as teaching is in force, and to continue, so long is baptism in force; but that teaching is in force; and to continue to the end of the world all men will easily grant: therefore baptism, and all the rest of the Appointments of Christ, the Scripture saith expressely they are to continue to the end of the world,* Mat. 28. 20.

Answ. The Major proposition of this Argument is false, as the bap-

tism

tism of water is intended in it to be in force, as long as teaching; for teaching was of force, where that baptism was not, as *Paul* was a witness; who was sent to the one, not to the other; also Teaching is of force to many who are not plunged in outward water, and by true teaching are converted to Christ, when there is no stresse for Salvation upon water baptism, neither is it of necessity to *Salvation*, as *S. B.* hath confessed: And where he concludes that baptism, and all the rest of the Appointments of Christ, are in force, and to continue to the end of the World, and for proof saith, that the Scripture saith expressly they are to continue to the end of the world, and quotes *Matth.* 28. and 20. I say this conclusion is as false as the major, and herein hath he perverted the Scripture, *Math.* 28. 20. For neither doth it expressely say that teaching and baptizing with water, are to continue to the end of the world, nor yet doth it prove water baptism a command of Christ to his Disciples: But he saith, Loe I am with you alway, even unto the end of the world: And not that water baptism is to continue unto the end of the world.

And as for the rest of thy Arguments for the continuance of water baptism, which are grounded upon thy asserting, that it was water baptism that Christ Commanded, in *Mat.* 28. and *Mark* 16. They are herein confuted, in that the ground of them is overthrown.

Here follows some Reasons or Arguments relating to the aforesaid Answer, to prove that in the Commission which Christ gave to his Disciples, in *Mat.* 28. 19. *Mark* 16. 16. Water baptism was not intended, but the baptism of the Spirit.

1. *If the baptism which Christ commanded in* Mat. 28. 19. *and* Mark. 16. 16. *was a Baptism without which a man cannot be saved, then it was not the baptism of outward water* (for water baptism is not of necessity to Salvation, neither is there any stresse for Salvation laid upon it,) *But it was that baptism without which men cannot be saved; which Christ commanded,* Mat. 28. Mark 16. *Therefore not water baptism.* I prove the *Minor* proposition thus, No man can be saved without being baptized into the Name of God, and his Son Christ Jesus; for his Name is the Word of God, by which Salvation comes, and by no other Name; and the Lord is one, and his Name one, and it was into this Name that the Disciples were Commanded to baptize people.

2. *He that believeth and is baptized, shall be saved,* Mark 16. 16. *Which implyes that this Baptism which Christ commanded is of necessity to Salvation; but so is not water baptism; for the Saints were saved by that Baptism which was not the putting away of the filth of the flesh, but the Answer of a Good Conscience,* 1 Pet. 3. 21. *Therefore it was not water baptism which Christ Commanded in* Mat. 28. and Mark. 16.

3. *If the Apostle* Paul *had as large a Commission given him by Christ, as any of the Apostles had; then the commission which Christ gave to the Disciples* Mat. 28. *was not enjoyning them to baptize with water; But* Paul *had as large a Commission as any of the Apostles had* (for he was not behind the very chiefe Apostles) *Therefore that Commission in* Mat. 28. *did not enjoyn the Disciples to baptize with water.* As both these propositions are clear according

according to Scripture; to the confusion of each is as clear from *Paul's* own words, where he absolutely doth declare, That Christ sent him not to baptize, but to preach the Gospell (*notwithstanding he had baptized some we before he mentioned*) And *Paul* doth not say as the Baptist falsly insinuates, that baptizing was some of *Paul's* work that he was sent to, but preaching the chiefe, as if he had said: *Paul* was not onely sent by Christ to baptize, but also to preach, which would render *Paul's* words, in 1 *Cor.* 1. 17. both false and defective.

And now you, whose hearts are simple, who are yet held in Bondage under outward Shadows, and Figures; which do decrease, wax old, and have an end; To you I say come to the Light of Christ in you, and muddle no more in the dark, nor dote any longer about Shadows, and Elementary Things; neither be ye in bondage to men, nor to their Doctrines, and Sleights, which tend to keep you in Shadows from the substance; for it was the Jews without, whose minds stuck in the Figures and Shadows, many of whom came so far as the baptism of *John*, who decreased, and yet they stumbled at Christ the Substance: but now he is not a Jew, that is one outward, but he is a Jew, that is one inward: and so it's not the outward Circumcision, nor the outward baptism that availeth any thing to Salvation, but a New Creature. So wait you in the Light of the Lord in you, that with it you may be led to Christ, who is the Substance; and the one Bread, which he that eats of, shall live for ever; and receiving Christ, you come to feel the water of Life in you, and the one Baptism of the Spirit: of which things, the outward bread and the outward water, were but Figures, when as *he that believeth*, as the Scripture saith, (to wit in the Light of Christ, *Joh.* 12. 36.) *Out of his belly shall flow Rivers of the water of Life*, and he shall possess the end of the things abolished, and have a part in God, who is Light, by whom the vail comes to be destroyed, and the shadowy part removed, that the Shadows fly away, and the Lord God is become the Light and the Life of his people, and from his Throne comes the water of Life which waters his holy City, where the enduring substance is enjoyed.

From a witnesse of that substance, who waits for the Redemption of the Captivated Seed:

George Whitehead.

The End